¶ A paraphrase or comentarie vpon the Reuelacion of S. Iohn/ faythfullye translated by Edmond Alen.

The firste Chapter.

¶ The reuelacion of Iesus Christ, wche god gaue vnto him, for to shewe vnto his seruantes, thinges which must shortlye come to passe. And whē he had sent, he shewed by his angel vnto his seruaunt Iohn, wche bare recorde of the word of god, & of ꝑ testimonye of Iesus Christe and of all thinges that he sawe. Happye is he that readeth and they that heare the wordes of the prophesye, & kepe those thinges which are wryten therin. For the tyme is at hande.

Vnto our sauiour Iesus Christe / after his manhode, was geuen of god his father, not onely all sufficiencie and fulnes of grace, but also the knowledge and reuelacion of all suche secret mysteries, as shoulde happen from tyme to tyme in Christendome, vntyll suche tyme as he shoulde come againe vnto the latte iudgement: wche secretes our sauiour Christ dyd reuele and open thoughe his angels vnto his electe seruantes, and specially vnto holy S. Iohn: I meane vnto that Iohn, wche bare wytnes of the worde of god and of Iesus Christ, and dyd recorde all suche matters and doctrine, as he himselfe had sene, and learned. Wche doctrine shall be very profytable vnto euery one that shall reade & vnderstande this prophecye, so far as he shal endeuer himselfe to lyue thereafter, preparinge & appointynge himselfe therowe a true faith and a christen conuersacion to please the lorde in this lyfe, wche is shorte and transitorye, and the ende therof, vncerten.

¶ Iohn, to the seuen congregacions in Asia. Grace be vnto you & peace, from him wche is, and wche was, and wche is to come, and from the seuen spirites wche are before his trone, and from Iesus Christ, wche is a faythful witnes, and first begotten of the dead, and Lorde ouer the kynges of the earth. Vnto him that loued vs, & washed vs from our synnes in his awne blaude, and made vs kynges and prestes, vnto god his father, be glorye and dominion for euermore. Amen. The text.

In lyte Asia were notable churches and congregacions set vp & institute of the holy apostles, & specially of S. Paule vnto wche also S. Peter wryteth, & confirmeth them in the faythe, and vnto the same dothe S. Iohn wryte specially, in consyderacion that this doctrine shoulde concerne all churches generally wche were at that tyme standynge, or shoulde afterwarde be institute therowe out the whole world. And he wysheth vnto them all as muche good, as he can thincke or dynyse, from god wche is onely the graue of all good thinges, & is and remayneth for euer vnmutable & ruleth & gouerneth all thinges, wherunto he vseth the ministracio & seruice of his angels, wche are infynyte in nombre: wche thing the nombre of seuen dothe signifye accordynge vnto the vse of holy scripture. And with this eternall father & holy spirite one god, reygneth our lord Iesus Christ, wche is appointed to be ꝑ ruler of al thiges in heauen & earth, & of al sensyble creatures, both gostly (as ꝑ spirites are) & bodily. He in his mens nature, for very loue toward mankinde was set for ꝑ comforte and wealth of ꝑ whole world, & testifyed most faythfully vnto al ꝑ world, ꝑ wil of his father in the gospel, accordyng as it was before prewysed in all the prophetes,

 that

that he shoulde be the founder and performer of the newe testament, and should be offered vp and dye for the synnes of the whole world, and in the resurrectiō or vprisynge againe of the bodye and soule, he shoulde goe before all the redy- dus of the faythfull, and be their guyde vnto euerlastynge lyfe: whiche lyfe he onely hath merytyd and purchased thorowe his perfyte obedyence vpon the crosse, vnto death. And therefore is he exalted, as concernynge his manhode, aboue all creatures, and hath receyued the moost worthiest and hyghest name and tytle, that can be named, eyther in this world, or in the worlde to come. And he hath purchased and deserued for all the holy elect chyldren of god, the honour and glorye of the euerlastynge kyngdome, and also grace to rule, and gouerne our selues vertuously, and to offre vp daylye and continually a pleasant sacrifyce of thanckes geuynge, in true faith in god, thorow Jesus Christ. Vnto hym therfore alone pertaynyth all honour and glorye.

The text. ¶ Beholde, he commyth with clouddes, and al eyes shal see him, and they also which pierced him. And all kynrede of the earth shall wayle vnto him. Even so, Amen.

Even in despyte, and against the wyll and mynde of all them that crucifyed Christ, and woulde not take nor knowledge him for a kyng, yet he commyth in the hyghest maiestye, whiche excelleth all glorye and power of all other kynges that euer were, and nowe sheweth hym selfe and appeareth thorowe fayth, vnto all his electe as the very messias and sauiour of the worlde, whiche was so long desyred and loked for. And when he shal come at the latter daye, to iudge the quycke and the deade, than shall all the Jewes and vnfaythful, whiche despysed him at his first commynge (when he came with suche humblenes, receyueng and putting him to death, and woulde not receyue nor knowledge hym for a sauioure, and a messias, they shall than see him with feare and trembleyng and he shall appeare dreadfull vnto them.

The text. ¶ I am Alpha and Omega, the begynnynge and the endynge, sayth the Lorde almighty, whiche is, and whiche was, and whiche is to come. ¶ I Iohn your brother and companion in tribulacion, and in the kyngdome and patience in Iesu Christe, was in the yle that is called Pathmos, for the word of god, and for the witnessynge of Iesus Christ.

This doth Christ speake to declare his godly maiestye, and his eternall substaunce, & his almyghtye power without ende or begynnynge. And he speaketh after the maner of the gentiles, amonge the whiche Alpha is the first letter & Omega the last. And after this, speaketh Sr. Iohn the Euangelist again, of his owne person without any worldly boasting: reioysyng (as it becommeth a Christē man) not in any honour or ryches of ꝑ world, nor yet in any helpes ꝑ is in himselfe, but onely in ꝑ afflictions, persecuciōs, patience, mysery, & partyciparion of ꝑ righteousnes in Christ, whereof he is a witnes, & a patienet in suffeyrng for Christes sake: which thing happed vnto him for the gospel, by ꝑ procurement & commaundement of Domicianus the Emperour which would haue bene honoured for a God, where as Iohn taught, that the onely seruyng god and none els ought to be honoured and called vpon. For ꝑ whiche cause, Iohn was banysshed & sent into Pathmos, where god dyd shewe this reuelacion vnto him, & bad him wryte it: so by that meanes thorow his wryting, to set furth & to further ꝑ glorye of Christ in his banysshement, more thā euer he had bene able to haue done with his wordes or preachynge onely, yf he had styll remayned amonge his frendes in his countrey.

I was in the spirite on a sondaye, and herde behynde me a great voyce as it had bene a
trompe, sayinge: I am Alpha and Omega, the first and the last. That thou seest: wryte in a
booke, and sende it unto the seuen congregacions whiche are in Asia, unto Ephesus, and
unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Phi-
ladelphia, and unto Laodicia.

The lordes daye is the sondaye, whiche the holy Apostles, (thoroughe the ho-
ly goost which they receyued at whytsontyde) did institute to be sanctifyed and
kept holy of the Christen churche, in the stede of the Jewes Sabboth day, not
without very necessarye laudable and expediente conspiracions. Eusebius
wryteth that S. John dyd rule the churche of Ephesus after S. Paules death
and lyke wyse also, the other churches in Asia, and therfore was commanded of
Christ in this place, to sende this wryteyng unto them, forasmuche as he knew
them best, so that in processe of tyme it myght be common unto all churches for
their edefyeng & instruction, as it came also to passe. And unto ye also he ioyne
his gospel (after that he was delyuered out of Pathmos,) against ye heretykes,
whiche began at that tyme to rise.

¶ And I turned backe to se the voyce that spake to me. And when I was turned, I sawe
seuen golden candelstyckes, and in the mydde of the candelstyckes, one lyke unto ye sonne
of man, clothed with a synnen garment downe to the fete, and gyrde about the pappes
with a golden gyrdle. His heade and his heares were white, as wyte wull, & as snowe
and his eyes were as a flame of fyre: and his fete lyke unto brasse, as though they brent in
a fornace, and his voyce as the sounde of many waters. And he had in his right hande
seuen starres. And out of his mouthe went a sharpe two edged swerde. and his face shone
even as the sunne in his strength. The text.

What is signified by the seuen golden candelstyckes, and by the vii. starres,
that shall Christ himselfe hereafter declare: whiche being very god, yet he was
in every condicion (synne excepte) lyke unto vs all, after his mans nature: And
with his spirite, ayde, and gouernynge he is present in all churches, and shall
so remayne vntyll the worldes end. He is clothed with innocency & holynes, by
reason wherof he made oblacion, not for his owne but for our synnes. He is also
gyrded with heauenly myght and power, alwayes redy and glad to helpe the
faithfull. He is the heade, full of godly and heauenly wysdome, whiche know-
eth all thinges from euerlastynge. He loketh with a fearfull face, and with a
terryble and grim countenaunce, against al vnfaythfull, but a pleasant and lo-
uyng countenaunce shewith he towarde the electe and faythfull beleuers. He is
redy with his hote flamynge and burnyng fete to stampe in peces and to de-
stroye the wycked and vngodly. His voyce is the holy gospell, whiche neyther
all the gates of hell, all the power vpon earth & in hell, nor all his enemyes can
ouercome, all thoughe Paule at the begynnyng, being blynde and ignorante,
thought & hoped ye cõtrary: The wicked Emperoure Nero lykewyse, & diuerse
other. But they all withall suche lyke, were alwayes stryken and ouercomme
with the swordde of the almyghtye worde of god. And unto the godly and faith-
full, the ioyfull and comfortable syght of him is more pleasant and delectable
than the brynghtnesse or clearnes of the sonne can be unto any earthly creature.

¶ And when I sawe him, I fell at his fete, ye as dead. And he layde his right hande up-
on me, sayinge: vnto me feare not, I am the first and the last, and am alyue, and was dead. The text.
And beholde, I am alyue for euermore, and have the keyes of hell and of death. Wryte
therfore the thinges whiche thou hast sene, and the thinges which are, and the thinges
whiche must be fulfylled hereafter: the mysterye of the seuen starres whiche thou sawest in
my right hande, and the seuen golden candelstyckes. The seuen starres are the messengers of
the seuen congregacions. And the seuen candelstyckes whiche thou sawest, are the seuen
congregacions.

If this holy Apostle and Euangelyst, a dyscyple whom Christ loued, were not able to suffre nor abyde the presence of Christes glorified manhode: Howe wyll the wicked enemyes of the truth and of all godlynes abyde it, or what wyll they doe? Howe Christ is the firste and the laste, god and man, the very saluacion it selfe, and yet crucified as a synner: and how he rose vp againe from death, ascended into heauen and receyued power ouer al creatures, it needeth no further interpretaciõ. And againe the holy congregacions or churches haue their proper & peculiar angels to leade them, to guyde them, to wayte vpõ them, to serue them and after gods ordinaunce to defende and preserue them.

The seconde Chapter.

The text. Unto the messenger of the congregacio of Ephesus wryte: these thynges sayeth he, that holdeth the seuen starres in his right hande, and that walketh in the mydde of the seuen golden candelstycke. I knowe thy workes, and thy labour, and thy patience, and howe thou cannest not forbeare them wicke are euyll: and hast examined them, wicke saye they are Apostles, and are nottaine hast founde them lyare: and hast suffered. And hade patience: and for my name sake hast labored, and hast not fayntede.

What manner a churche was at Ephesus, how Paul behaued hym selfe & wrought there, howe Tymothye preached & taught there, and what the false prophetes dyd there enterprye, is to be sene in the Epistle of S. Paule to the Ephesians, and sufficiently described of Erasmus in the Paraphrases of that Epistle. And reade more thereof in the christen and godly story of Eusebius, in the. v. boke and xviii. chapter. And by these wordes mayst thou vnderstande the vyghe praise and commendacion of their faythe, whereof their good workes beare sufficient wytnes and recorde. And this is also to be noted by this place, that men shoulde not lyghtly nor rashly beleue all manner of doctrine, but first trye and proue whether it be of god or no, and to ouercome & conuince al manner of errores & false doctrine onely with the worde of god, wyche is not contrary vnto it selfe (yf one place be iustly compared with another) but it is profytable vnto the true & perfyte vnderstandynge & knowledge of god. In Johns tyme, as S. Paule was come vnto Rome, there were certen heretykes at Ephesus, namely Cherinthus, Hebyon, and after them Marciõ lyke as there were also in Paules tyme, Himeneus, Alexander, Philetus & Hermogenes. But al these were ouercome w̃ muche adoe & thorow long patience, by ye godly bishops, which were at Ephesus, one succedyng another, as Eusebius maketh mencion.

The text. Nevertheles, I haue somwhat against thee, because thou hast left thy first loue. Remember therfore frõ whence ye art fallen, & repent, & doe ye first workes. Otherwise I wyll come vnto the shortly, & wyll remoue thy candelstycke out of this place, except ye repent. But this thou hast, because thou hatest ye deedes of ye Nicolaitans, which deedes I also hate. Let him that hath eares heare what the spirite sayeth vnto the congregacions. To him that ouercommeth, wyll I geue to eate of the tree of lyfe, which is in the mydde of ye Paradyse of god.

Out of ye faintnes and colnes of faith, doe spring want & lacke of ryght good workes. Euen so came it to passe at Ephesus by ye meanes of ye false apostles, as Paule did before prophecye vnto them at Mylytus. For ye which cause ye Lorde requireth & rebuketh them to amende, & threatneth them before (after ye manner of al the prophetes) that he wyll cle punyshe and condemne them. As concernynge the sects of the Nycholaites, reade ye. xxix. chapter of ye thirde booke of Eusebius Chronicle. Whosoever thorow true faith & loue shall ouercome ye tẽptacions & assaultes

assaultes of the enemy, the same shall receyue and enioy the euerlastinge reward of vitte, ꝑ fruition of god ꝑ heuenly father, & the pleasant sight of ꝑ countenance of Jesus Christ in euerlastinge ioye, which he nameth in this place, ꝑ crye of lyte. The rote of lyte.

¶ And vnto the angel of the congregacion of Smyrna wryte: These thinges saith he that is first and the laste, which was dead and is alyue. I know thy workes and tribulacion and pouertie, but thou art ryche. And I know the blasphemy of them, whiche call them selues Jewes and are not: but are the sengegacion of Satan. Feare none of those thinges, whiche thou shalt suffre. Behold, the deuyll shall caste some of you into prison, to tempte you, and ye shall haue tribulacion ten dayes. Be faithfull vnto the death, and I wyll geue the a crowne of lyte. Let him that hath eares, heare, what the spirite sayth to the congregacions. He that ouercommeth, shall not be hurte of the seconde death. The ten.

The false apostles whiche were conuerted from the Jewes vnto the faythe, were also at Smirna, very busye and vnquiet in maynteynyng the circumcyssion and other Jewyshe ceremonies. Against the whiche, the trew apostles and their disciples (as Paule and suche other) were fayne to fyght and stryue: by reason whereof all the churches in the worlde were in perplexyte and disquieted. In this place, Christ speaketh vnto them of Smirna, and calleth them poore in afflicciones and ryche in faythe and vertue. And thus he teacheth here, that it is the worke of the deuyll, and not of man, whansoeuer thou arte caste into any perplexyte, vexacion, or prison for the faythe and truthes sake. And therfore be the more patient, seyng the heauenly father permytteth suche power vnto Satan against the. Euen so dyd it happen in this citye, vnto ꝑ good bishop Polycarpus, one of Johns disciples, whiche was burnt of the vnfaythfull, for the truth and the christen faythes sake. Of this, ye maye reade more in the .xiii. and .xv. Chapter of the .iiii. boke of Eusebius chronicle. By the seconde deathe, vnderstande euerlastynge deathe and damnacion, as the first death, is ꝑ deathe of the bodye and of synne, from the whyche we shall be delyuered and be rapsed vp againe thorowe a trewe faythe and confydence in the mercye of god ioyned with a perfyghte repentaunce. The seconde death. The fyrste death.

¶ And to the messenger of the congregacion in Pergamos wryte: This saythe he, whiche hath the sharpe swarde with two edges. I know thy workes, and where thou dwellest euen where Satans seate is, and thou kepest my name, and hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, whiche was slayne amonge you, where Satan dwelleth. But I haue a fewe thinges against the: because thou hast there, them that maynteyne the doctrine of Balam whiche taught in Balake, to put occasyon of synne before the children of Israell, that they shoulde eate of meate sacrificate vnto ydoles and commyt fornication. Euen so hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or else I wyll come vnto the shortly, and wyll fyght against them with the swarde of my mouthe. Let him that hath eares heare, what the spirite sayeth vnto the congegacions. To him that ouercommeth, wyll I geue to eat Manna ꝑ is hyd, & wyll geue him a whyte stone, and in the stone a newe name written, whiche no man knoweth, saynge he that receaueth it. The wyth.

As cōcerning this church, we reade of no manner of action or worke of faith therof. But in al notable cities where right Christe ne were, bothe ꝑ christened & vnchristened Jewes did stryre vp & cause much sedicion & tumult, as their accustomed manes was: And they prouoked also the lyuetenaunte of Rome, alwayes to hate & persecute ꝑ right & true christās: As it happened in this citie vnto the deare & faithful seruant of god Antippe, which doubt doubt preached ꝑ gospel truly & syncerely, & therfore was fayne to suffre death. In such cities whet gods word is cōdemned & al godly men in continual perell & danger of their lyues & goodes, wher mē doe both blesse & curse for money, as Balaam did, where abhominable sylthynes & whorede is maintained & suffered & ydolatry set vp: & wher

holy matrimonye is had in no estimacio, there without doubte dwelleth ye deuil. For these are no small synnes but very odious and hateful vnto god. But they maye repent and amende, and so obtayne mercye of god, and thorowe the grace and ayde of god, they maye withstande and ouercome suche damnable and outragious enormities: whiche thing yf they doe not, let them looke for nothinge more sure, than eternall damnacion. This ought to moue the hartes of all men and to feare and shrugge them, that they maye repent and amende their synnes.

Manna. By Manna, vnderstande the worde of god, and true harty loue. And to cleaue faste vnto Christ with a strong and a stedfast faith, whiche thing is a singular pleasure and delyght vnto the godly and faithfull, and a very payson vnto the vngodly & vnfaithfull.

The white stone. By the white stone, is signified the election and appointment vnto euerlastyng honour, before god, and all saincten, bothe in this worlde and in the worlde to come, with the testimonye of a good conscience that feareth god, and of a right harty loue: And also the euerlastynge peace, rest, and sure confydence in the grace and fauoure of god vnto euerlastynge lyfe.

The texte. ¶ And vnto the messenger of the congregacion of Thiatira write. This saith the sonne of god, whiche hath eyes lyke vnto a flamme of fyre, and his fete are lyke brasse. I knowe thy workes and thy loue, seruyce and faith, and thy patience, and thy deedes whiche are mo at the last then at the first. Notwithstandynge, I haue a fewe thinges against the, because thou suffrest that woman Iesabell, whiche called her selfe a prophetisse, to teache and to deceaue my seruauntes, to make them commyt fornicacyon, and to eate meates offered vp vnto ydols. And I gaue her space to repent of her fornicacyon, and she repented not. Beholde, I wyll cast her into a bedd: and them that commyt fornicacyon with her into great aduersyte, except they repent from their deedes. And I wyll kyll her children with death.

Here learne, that the sonne of god, whiche hath the two edged swerde, the first and the laste, whiche is deade and yet liueth, which hathe the seuen starres, and is the gouernoure of heauen and earth, is all one thinge: namely ye Messias, whiche was before the beginninge of the world, the sauioure of al the faithfull, our Lorde Iesus Christ. Thiatira is a Cathedrall churche, and one of the moste notable cities in Lydia. This churche, bothe ye spirite of Christ commende, and prayse as well for diuerse vertues, as also for waxing bygge and increasyng in them. But he rebuketh the synne of the heades, and ouerseers, which are so negligent, that they doe not roote out, nor reforme certen wyckednes: As are the seruice and honouring of ydols and false goddes, and other hyghe blasphemies which doe alwayes accompany and wayte vpon ydolatrye. Whiche thing

Iesabel. is signified by the wicked and superstitious woman Iesabell. Of this woman reade more in the first of the kynges in the.xviii.and.xxi.Chapter and in the.ii.of ye kynges in the.ix.and.x.Chapter. How she & al her posterite were so greuously punished of god. And againe reade the.xiii.Chapter of ye.v.boke of Eusebius, concernynge Montanus & his heresies and than shalte thou vnderstande this place muche better.

The texte. And all the congregacyons shal know, that I am he which searcheth ye reynes and hertes. And I wyll geue vnto euery one of you accordinge vnto his workes. Vnto you I saye, and vnto other of them of Thyatira, as many as haue not this learnynge and which haue not known the depnes of Satan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue alreadye. Holde fast tyll I come, and whosoeuer ouercommeth and keepeth my workes vnto the ende, to him wyll I geue power ouer nacions, and he shal rule them with a rodde of yron, and as the vessels of a potter shal they be broke to shiuers. Euen as I receaued of my father, so wyll I geue him the morynge starre. Let him ye hathe

eares

eares heare, what the spirite sayth to the congregacions.

This righteous, dreadfull and seuere iudgement of god, shall the faithfull knowledge and prayse. And shal kepe them selues from suche blasphemies, and preuent the wrath and indignaciõ of god, and obey & folowe his wil, for as muche as they heare and perceaue that god is one, that knoweth the priuities of all hartes, and all the wycked reuites that spryng out of them, and that they shall with all rukyce and equite be punyshed. But those whiche eyther at Thyatira, or els where, do stycke and cleaue stedfastly vnto the worde and wyll of god, forsakynge the wycked synde, and refusynge to haue any thing with hym to doe, those woulde I not haue ouecladen (sayeth god) with outwarde ceremonyes, and with Jewyshe ordinaunces. For faith and loue, accordynge vnto the doctrine of the gospell and agreable vnto the same, shall be sufficient for them before me, bothe for their saluacion, and also for a christen and a godly lyfe. For that is the seruice, which pleaseth me, and whiche I will reward. Whiche seruice also, the very heathen when they see it, shal confesse and knowledge it to be good and godly, and to be the very true and right gods seruice and bryng ouercome in their infidelyte and mysbelyfe, they shall synde in their hartes, to consent vnto it, and to receyue it, and so shall be obedient vnto the gospell, forsakynge all their heathenyshe maners and al false gods seruice. Euen as the holy prophetes haue sayde long sence, that it should come to passe, and that the grace and mercy of god was also promyced vnto the heathen thorowe Christe that was to come. That they also at length, with our harte and myndes, should beholde & morynyng starre Christ, and his holsome gospell, and shoulde in this lyfe thorowe faithe, and after this lyfe in the euerlastynge kyngdome of Christ, in the heauenly Jerusalem, receyue the fruicion of euerlastynge and eternall riches with god and al his electe. And in the ende he geueth them an earnest exhortacion, to doe good and to eschewe euyll that they maye obtayne saluacion and auoyde damnacion, as he doth lykewyse in other places.

The .iii. Chapter.

¶ And wryte vnto the messenger of the congregacion that is at Sardis. This sayeth he that hathe the seuen spirites of god, and the seuen starres. I know thy workes: thou hast a name that thou lyuest, and thou art dead. Be awake, and strength the thynges whiche remayne, that are readie to dye. For I haue not founde thy workes perfecte before my god. Remembre therfore, how thou hast receaued and heardest, and holde fast, and repente. If thou shalt not watche, I wyll come on the as a thyfe, and thou shalte not knowe what hour I wyll come vpon the. The text.

L this doth Christe speake, which is ful of al gyftes of ꝑ holy goost, without measure, & distributeth the same gyftes thorowe his spirite, vnto all churches, & to all faythfull ouersecers of the christe congregaciõ. No hypocrisye nor outwardeshyne of godlies thoughe it be neuer so ful of pompe or solemnitie, is of any value before god. He wyll haue faith and loue, whiche are the pythe and strength of lyfe, as infydelitie is of death. But this faythe & loue must no man vse nor haue for him selfe a lone, but he must also moue and further other men vnto the same, thorowe his instruccio, good example of lyfe, and thorowe prayer. But alas, there is great lacke of true faith in the churche, whiche thynge maye well be perceyued by the workes and fruites which are sene and appeare.

For there is but lytle earnest zeale and feruentnes sene in fortherynge of true vertue and godlynes, and of the true honour of god, none of a pure conscience, or in folowynge and practisynge the doctrine of the gospell receyued of the apostles: There is but lytle zeale, I say, in professynge & folowynge of this gospell, in worde and lyfe together. There are but fewe, whiche whan they spye any thyng amysse in them selues, dos earnestlye studye to reforme and amende it, or inforce them selues with diligence, to lyue in all godlynes, and continualye to be founde wakynge in vertuous exercyses, as it were necessarye for al faythfull to be, seyng the glorious comynge of Christ shal sodenly come vpō them, they can not tell howe soone.

The texte. ¶ Thou hast a few names in Sardis, whiche haue not defyled their garmentes, and they shall walke with me in whyte: for they are worthye. He that ouercommeth shalbe thus clothed in whyte arayes, and I wyll not put out his name out of the booke of lyfe, and I wyll confesse his name before my father and before his angels. Let him that hathe eares heare what the spirite sayth vnto the congregacions.

There is but a small nombre amonge you, whiche dos lyue innocently and godlye, studyeng diligently to lyue after my wyll and pleasure. But this small nombre is worthye of great honour, wherwith I shal also indewe them, as with blessed immortalitie, & eternall salvacion, of my mere grace & mercye, aboue al desertes of theirs, whiche are all vnperfyte, yf they shoulde be tryed and examined by the iust iudgement of god, although thorowe grace, they shalbe taken for acceptable and worthye. The whyte arayes, doche signifye an innocent lyfe without all manes of blemyshe: whiche neythe r can be obteyned in this lyfe, nor yet is it in the vertue or power of any man. But the innocencye and puretes of Christ, whiche hath the ouerhande in them that be his, thorowe gods spirite, shalbe dystrybuted vnto the faythfull, in suche wyse as they shalbe partakers therof.

The texte. ¶ And wryte vnto the angel of the congregacion of Philadelphia: this saythe he that is holy and true, whiche hathe the keye of Dauid: whiche openeth and no man shutteth: and shutteth & no mā openeth. I know thy workes. Beholde, I haue set before thee an open dore, and no man can shut it: for thou hast a lytell strength, and hast kept my sayinges: and hast not denyed my name. Beholde, I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not: but doe lye. Beholde, I wyll make them that they shall come, and worshypye before thy fete: and shal knowe that I haue loued the. Because thou hast kept the wordes of my patience, therfore I wyll kepe the from the houre of temptacion, whiche wyll come vpon all the worlde, to tempte them that dwell vpon the earthe. Beholde, I come shortly. Holde that whiche thou hast, that no man take awaye thy crowne. Him that ouercommeth, wyll I make a pylare in the temple of my god, and he shall go nomore out. And I wyll wryte vpon him, the name of my god, and the name of the cytie of my god, newe Ierusalem: which commeth downe out of heauen from my god, and I wyll wryte vpon him my newe name. Let him that hath eares, heare what ye spirite sayth vnto the congregacions.

For the more perfyght vnderstanding of this booke, we lacke diuers stories, which were eythe r nothyng at all, or elles littell regarded in the fyrste beginnyng of the chrystendome. Els, shoulde we haue heardе and read muche cōmendacion written of this churche. Whiche, as it maye here be well perceyued, dyd wonderfull excellentlye handle it selfe in the faythe and doctrine of the gospell, and suffred muche also therfore. But alwaies it ouercame ye assaultes of the Iewes, heretykes, and false teachers, whiche at length it dyd confounde, & so thorowe the helpe of god proceded and went forwarde in godlynes. For the whiche

it is thus commended of Christe in this place. But Christe himselfe onely hath power, thorowe his spirite, to assure, and stablyshe the conscience of man in true doctrine and in the right faythe, & also in quietnes of mynde: And all other vnto whome he hathe geuen the same spirite, are to be taken as instrumentes & ministers onely accordynge vnto the same spirite and no nother wyse. For the which cause without the same spirite, that onely doth serche and iudge the secretes of mans harte, no suche matter pertaynynge vnto the faythe and religion of god and quietnes of mans conscience, can well and rightly be determyned. The open door, wherof he speaketh, is the worde of god, and the holy gospell, by the whiche the churche maye worke and bryng to passe, muche profyte and honour vnto our god and lorde, by them whiche shall be conuerted thereby, vnto ye true christen fayth, as well out of the Iewes, as also out of the heathen. And that shall not all the enemyes of god be able to hynder, withall theyr myghte and power, how simple and weake soever the ministers of god, in that behalfe, shall seme and appeare to be. For he that worketh in them, is strong, myghtie and can not be ouercome. And he, whan he shall see his tyme, shall not onely humble and bryngе downe the heathen, and turne them vnto the true fayth, but he shall also dysmaye the Iewes, whan as they shall see theyr honour, their temple and their gods seruyce, vtterly destroyed and ouerthrowen, and the worde and knowledge of god, ye onely creator of all thinges to be spreade abrode thorowout al ye world. At that tyme shall they be compelled to confesse not onely those to be the children of Abraham whiche are circumcised in theyr bodyes, but those that in true faith, in spirite and trueth, doe honour and inuocate god that is creator of heauen and earth, and the god of ye patriarches, offeringe vp vnto him euerywhere and at euery season continually, that sacrifice that is onely lefte to be offered, namely the sacrifyce of thankes geuynge. But this fayth beyng garnyshed with the workes of godlynes, shall appeare, and be made manyfest, thorowe the pacience of the holy martires, whiche in so many congregacions haue suffered, and daylye are persecuted of the tyrannes for gods sake, and for denyeng the false gods seruyce, beyng greuously assaulted thorowout the whole world, and not onely at Philadelphya, whiche is mentioned and named onely for an example, vnto all suche as are lyke vnto the same. Wherefore whosoever hathe ye grace to be constant and stedfast in faythe, let him praye vnto god for perseuerauncе, that he maye obteyne the croune, whiche god hath promysed vnto him. Suche stedfast postes, that doe not onely stande fast and sure, but also are able, and willyng to vpholde the whole foundacion and buildyng of the churche, they shall be set in the heuenly tabernacles of god, and shalbe garnyshed with names and tytles of honour, in euerlastynge blisse, whiche shall be the newe Ierusalem, the heuenly golden citye, where all the blyssed and holy citizyns shall dwell, in the kyngdome of Christe.

The open dore.

¶ And vnto the messenger of the congregacion whiche is in Laodicia wryte: These sayth (Amen) the faythful and true wytnesse, the begynnynge of the creatures of god. I know thy workes, that thou art nether colde nor hote: I woulde thou were colde or hote. So then because thou arte betwene hothe, and nether colde nor hote: I wyll spewe the out of my mouthe, because thou sayest. I am ryche and increased with goodes, and haue neede of nothinge, and knowest not, how thou art wretched and myserable and poore, a blynde, and naked. I counsell the to bye of me golde tryed in ye fyre, that thou mayest be ryche: and white raymente, that thou mayest be clothed, that ye fylthy nakednesse do not appeare: and anoynt thyne eyes with eye salue that thou mayest se. As many as I loue, I rebuke and chasten. Be feruent therefore, and repent. Beholde, I stande at the dore and knocke.

The ryche.

If any man heare my voyce, and open the dore, I wyll come into him, and wyll suppe with him, and he with me. To him that ouercommeth, wil I graunt to syt with me in my seate, euen as I ouercame, and haue sitten with my father in his seate. Let him that hath eares, heare, what the spirite sayeth vnto the congregacions.

Our sauiour Christe hath many sondry names. Here he is called Amen, faithfulnes and truth, the refuge and safegarde of the faithfull, of all creatures the begynnynge, without begynnynge, & euerlastyng wysdome of god. Here marke how hyghly god is displeased with suche as be indifferent, neyther whot nor colde, whiche wyll, and wyll not, not considerynge the earnest wil and commaudement of god: And wyll suffer nothynge for his sake, but are content with the onely shyne and shadowe of godlynes and with the onely name of faythe and obedyence to god. Where as Christ wyll haue a more feruent and earnest zele, namely the golde of a stedfast and a constante faith in all manner of afflicion & aduersitie, the whyte garmentes of innocencie and puresnes of lyfe, in their whole conuersacion before god and man, & bryght and cleer eyes of Christen doctrine without any manner of errour: That a man beyng riche after this maner, may walke before god in his churche, with worshyp and honesty, and without all dreade. When any mysfortune of this worlde dothe happen vnto the faythfull, they ought to thynke vpon these wordes, and to be thankefull vnto god in true faythe and charite, alwayes studyeng to amende their lyues: This is the true repentaunce. The lorde is muche more ready to geue, than we are to desyre or to receyue. And he delyghteth in vertuous and godly hartes, and geueth them comforte, loue and hope, and strengtheneth their faith, that they maye be able to continue and remayne without dreade in the grace and fauour of god. This is & very ryght supper of & spirite of god, withal faithfull beleuers in this world. But in the bysse of heauen, there shal be the very fruition and possession of all goodnes, and of the most hyghest honour, with vnspeakable loye in god withal the holy saintes, whiche euer haue lyued vertuously in the fauour of god.

¶ The.iiii. Chapter.

The type.

¶ After this, I lokeyland beholde a dore was open in heauen, and the first voyce which I heard, was as it were of a trompet talkynge with me, whiche sayde come vp hyther, and I wyll shewe the thinges, which must be fulfylled hereafter. And immediately I was in the spirite: and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Iaspar stone, and a Sardyne stone. And there was a rayne bowe about the seate, in syght lyke to an Emerauld. And about the seate were foure and twentye seates. And vpon the seates foure and twenty elders sittyng clothed in whyte rayment, and had on their heades crowns of golde.

Here doth Iohn looke and see in spirite, as all & prophetes dyd. Beholde the figure, whiche representeth vnto thee, what heauenly mysteries of the kyngdome of Christ, and of the thinges that should happen afterwarde, Iohn dyd see in the heauen beyng opened. To be in the spirite, is asmuche as to be rapte of the spirite of god, into an heauenly traunce above al mans witte power or capacyte. Gods Boole or seate in heauen signified the euerlastynge state and continuaunce of the power, myght, bytte and rygheouslnes of god. The bryghtnes of the precious stones signified & hyghe maiestye and glory of god, bewtyfyed with the knowledge of al thinges. The raynebowe signifyeth

To be in the spirite.

Gods seate

The precious stones.

The rayne bowe.

his

his mercye and pacient sufferaunce [illegible] and body of the [illegible] of the bountefull grace of god.

[illegible]

[illegible] and commaundement of [illegible] grace [illegible] the passion and death of Christ [illegible]

[illegible]

[illegible] the frone [illegible] sayeng [illegible] power: for [illegible] created all thinges and for thy wyl [illegible] they are and were create[illegible]

One creature of earth euermore [illegible] to another to knowe and to be moued by al meanes possible the [illegible] power, wisedome, and mercy of the other creatours [illegible] goodnes that can be founde or is in al maner of creatures [illegible] good [illegible] is the [illegible] of a good [illegible] that [illegible] to be [illegible] and feared [illegible] reuerence and [illegible] as moche as euer is possible [illegible] creature to perfourme [illegible] what [illegible] it be [illegible] power [illegible] and altogether of god [illegible] that good is vnto [illegible]

The .v. Chapter.

The texte. And I sawe in the right hande of him that sat in the trone [illegible] and on the backsyde [illegible] the boke, neither [illegible] Juda, ye rote of Dauid, hath optayned to open the boke, [illegible]

This boke in the hande of god is the holy scripture and secretes of god inspired by the holy ghost, written [illegible] the prophe[illegible] [illegible] was hid and vnknowen [illegible] to reade and interprete it after their [illegible] after the capacitie of their owne [illegible] whether it be after the spirituall sense or after the bare letter [illegible] which bare letter of the euangel and prophetes [illegible] vnto [illegible] booke [illegible] And therfore [illegible] and Daniel [illegible] vpon it notwithstanding that this booke is [illegible] and profitable for al the electe [illegible] of god to beleue [illegible] open this booke at al tymes which hath the spirite of Christ [illegible] other [illegible] For as Christ was alwayes present with the Patriarkes and Prophetes [illegible] his honour [illegible] the spirite of god [illegible] the electe [illegible] the necessitie of their [illegible] not [illegible] this booke [illegible] for not onely vnto the heathen but also vnto the [illegible] as the most part of them were [illegible] spirite of Christ [illegible] holy scripture. And therfore John bewayleth the ignoraunce and [illegible] of the people [illegible] this [illegible] be [illegible] tyme as the spirite of [illegible] the [illegible] of the death and passion of Christ [illegible] of all maner of errours bothe of the heathen and of the Jewes. [illegible] the spirite of god in the apostles, shall be opened the [illegible]

Whiche

[illegible]

¶ And I behelde, & lo, in the mydde of the [illegible] Revelac.

[illegible]

[illegible] Appropriate gaye pyllery to ouermuche.

[illegible]

The.vi.Chapter.

[illegible]

Thirdly.

[illegible]

Expiration.

Expiration.

The hora.

Expiration.

reine, and who is able to endure?

Q. Howsoever vnderstande of the great power and affection which

[illegible] and gladly to geue, and to [illegible] after the tyme of the herete-

¶ The.vii. Chapter.

[illegible]

[illegible]

[illegible]

The text.

[illegible]

[illegible]

[illegible] that can strengthen and comforte them [illegible] kyngdome of heauen eternally.

The .viii. Chapter.

¶ [illegible]

IT hathe ofte bene seen, that after great thunders and muche [illegible]

wayes for the terrible puniſhementes of the wycked [illegible] prynces and tyrauntes [illegible] bondage and [illegible] that [illegible] with his whole [illegible] ſhalbe admytted therto.

The texte. ¶ [illegible] foure angels [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] and [illegible] of the [illegible] [illegible].

¶ [illegible] to paſſe thorowe good and euill angels [illegible]. For [illegible] to the [illegible] of their [illegible], [illegible] make good of [illegible]. The fyrſt [illegible] Scriptures whiche were at the fyrſt tyme allowed [illegible] dangerous [illegible] whiche ſprang vp by reaſon of [illegible] amonge the [illegible] and teachers [illegible] [illegible] [illegible]. For the [illegible] ſuffred great [illegible] [illegible] [illegible] [illegible].

The texte. [illegible] people of [illegible] of nacions and [illegible] in the tyme of [illegible] and [illegible]. The ſeconde place followeth afterwarde agaynſt the whole and naturall [illegible] of men and ſpecially [illegible] That [illegible] of the [illegible], pollicy and dominion. ¶ The [illegible] after that the people and their teachers had [illegible] out al [illegible] ſcripture and ſeruyce. [illegible] the rulers of the lande and [illegible] of [illegible] betwene the [illegible] and [illegible] Emperours and kynges [illegible] bothe in the ſpiritualtie and temporaltie [illegible]. For [illegible] of [illegible] [illegible] churche of Chriſt. For [illegible] and ſo many [illegible] [illegible] [illegible] of [illegible]. And [illegible] [illegible] of the [illegible] by the [illegible] and [illegible] in al the [illegible] [illegible] the earth. For there was no man [illegible],

The texte. ¶ [illegible] gret [illegible] [illegible] of the earth, [illegible] [illegible].

The fourthe plage came vpon ý ſterres of heauen, that is, vpon the moſt [illegible] which were taken for the ſpiritual [illegible] prieſtes and prelates, whiche [illegible] their [illegible] haue heaped vnto them

whiche

[illegible]

¶ The vii. Chapter.

The texte.

[illegible]

[illegible]

[illegible]

Zeuadre

[illegible]

The epist.

[illegible]

[illegible] unto golde and [illegible] of wood [illegible]

[illegible] shalbe strong and myghtee in the churche and [illegible]

[illegible]

[illegible] And of these that was the [illegible] ce taped, for their tayles were [illegible]

[illegible]

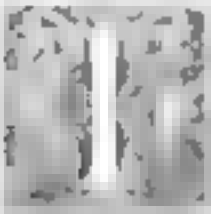
tyme,

[illegible]

[illegible]

And the remnant of the men which were not killed by these plagues, yet repented not of the works of their handes, that they should not [illegible] Exo. 7. 8. 9. 10. 11. 12. 14. Psal. 115. 4. 135. 15. Esa. 2. 8. 9. 20. Dan. 5. 4. 23. Act. 7. 41. 42. 43. 1. Cor. 10. 7. 14. 20. 21. 22. 1. Iohn. 5. 21. Bar. 6. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72.

[illegible] the might and power of the [illegible] of [illegible] [illegible]



[illegible] the whole worlde [illegible] [illegible] [illegible]

The .x. Chapter.

The texte.

And I ſawe another mightie Angel come downe from heauen [illegible] with a cloude, and the rainebowe vpon his hed [illegible] [illegible] [illegible] as when a Lion roreth [illegible] And when the ſeuen thonders [illegible] [illegible]

[illegible] none other thing but our ſauiour [illegible] [illegible] [illegible] [illegible] [illegible]

The ſayng [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

fulfilled of Antechriſt, which victorye the ſeuenth an[illegible] ſhall bringe to his ſpirite that was [illegible] in [illegible] before [illegible] concerning [illegible] were once paſt [illegible] ſhoulde al [illegible] that [illegible] of the kyngdome of [illegible] of the whole [illegible] the [illegible] all patriarkes and [illegible] and the Apoſtles [illegible] dyd ſpeake [illegible] of the [illegible] of the kyngdome of heauen [illegible] and of the [illegible] of [illegible] honour and [illegible] taſt [illegible] vnto the whole worlde.

[illegible]

¶ And the voyce which I hearde from heauen ſpake vnto me agayne, and ſayde, go and [illegible] prophecye agayne amonge the people, and nacions [illegible] and to many kynges.

At this place myght the begynnyng of the .xi. chapiter more conueniently haue bene appoynted [illegible] the perſon of al faythful chriſtians [illegible] in the perſon of them who [illegible] ſhoulde be teachers in ỹ churche of god, as the [illegible] biſſhops and other apoſtolicall men, [illegible] the voyce of God ſpeaketh thus vnto him: If thou wilt doe and performe the offyce and [illegible] then [illegible] and [illegible] take the [illegible] and [illegible] in the handes the boke open and [illegible] boke of the holy goſpels and worde of God [illegible] therof, from the holy goſt [illegible]. And [illegible] and moſt earneſt [illegible] of Chriſt [illegible]. That he [illegible] before that he ſhall be [illegible] worde of [illegible] with a moſt [illegible] and as the [illegible] of al [illegible] and that he [illegible] as a moſt [illegible] and [illegible] foode [illegible] thinges [illegible] without [illegible] of [illegible] and of [illegible] and [illegible] of the hearte and conſcience. And [illegible] that knoweth [illegible] of the [illegible] of God, and [illegible] that the ſpirite is [illegible] weake and [illegible] and the fleſhe [illegible] and [illegible] ſtubbourne and obſtinate agaynſt the ſpirite of god. [illegible] the [illegible] of god, and knoweth that it ought to be [illegible] other that is to [illegible] the whole [illegible] of God, and that [illegible] ought to be ſpoken vnto the [illegible] worlde, and that it cannot but be [illegible] of [illegible] and [illegible]. But [illegible] notwithſtandynge it is ſwete in the mouthe [illegible] and [illegible] of the truth and [illegible] of the goſpell of [illegible] and [illegible] Chriſt the [illegible] of the whole [illegible] and [illegible] further [illegible].

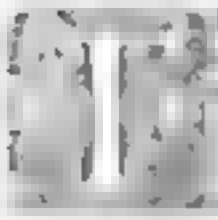
¶ The .xi. Chapter.

¶ And then was geuen me a reede like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leaue out, and measure it not: for it is geuen vnto the Gentiles: and the holy citie shall they tread vnder foote xlii. moneths.

3 And I will geue power vnto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes, clothed in sackcloth.

Eze. xl. xli.



Ezech. xl.

xlii. moneths

Eze. xlv.

to confounde the wicked enemies of god both with worde & dede as Enoch and Elias did by the commaundement and ordinaunce of god [illegible] whan they were vpon the wicked earth. [illegible] to our tyme with their mouthes [illegible] and bringe [illegible] earth moued with the same ſpirite [illegible] the ſonne of god [illegible] after the gyfte of grace geuen vnto him [illegible] good of a godly [illegible] the purpoſe of the [illegible] people [illegible] [illegible] of god [illegible] by the wicked [illegible] both againſt their [illegible] [illegible] they haue no [illegible] to [illegible] them with but [illegible] their mouthes and handes [illegible] the worde they [illegible] that ſhal [illegible] confounde and deſtroy them [illegible] of the ſpirite of god [illegible] and feruentnes [illegible] and Elias the [illegible] power [illegible] the ſpirite of god [illegible] [illegible] and to the [illegible] Elias had [illegible] the [illegible] that it [illegible] not raine vpon earth for the ſpace of [illegible] from heauen againſt them that mocked and contemned his office and [illegible].

[illegible]

¶ And when they haue finiſhed their [illegible] the beaſt that came out of the bottomles [illegible] [illegible] ouercome the [illegible] which ſpirituall [illegible] of the people and [illegible] [illegible]

Which alwayes from tyme to tyme hath [illegible] the beaſt [illegible] the meſſengers and preachers of god [illegible] Abel [illegible] [illegible] the earth [illegible] of Chriſt [illegible] them [illegible] the hell [illegible] of the [illegible] doctrine and [illegible] good and [illegible] of their [illegible] abhominable and [illegible] beaſt [illegible] of the whole [illegible] and [illegible] the mouth [illegible] and of the holy worde of god. [illegible] Jeruſalem [illegible]

The great [illegible]

[illegible]

[illegible]

[illegible] Ebi. xcix.

[illegible]

[illegible] Chapter.

Theocrite.

[illegible] for a time vpon earth and after ye latter iudgement in heaven [illegible]
[illegible] patriarches prophets apostles and all the [illegible]
[illegible] haue bene and [illegible] [illegible]
[illegible] of God and of the Spirit as our Iesuiter [illegible]
[illegible] doctrine of the mass bis [illegible] [illegible]
[illegible] rather shall bee no part of this heaven [illegible]
[illegible] be damned euerlastingly in eternal [illegible]
[illegible] the righteous iudgement of God [illegible]
[illegible] good and bad. [illegible] be rewarded
[illegible] and deserue after the full iudgement of [illegible]
[illegible] of parentes of children of seruants whether they be of
[illegible] in this world. whether they be rich or poore and of
[illegible] for that they haue and labour. Shall receiue
[illegible] for their great faith and loue towards God and
[illegible] the wicked and bigge [illegible] adulterers & perseuerours
[illegible] of vsed for their vnlawfull diuorces vnkindnesse and
[illegible] and worse shall perish for euer. And that
[illegible] and damned vnto euerlasting pines. Thus farre
[illegible] bookes and prophetes teache that are be here
[illegible] in this booke. But note that Iesuite [illegible] another
[illegible] on p. [illegible] to an other time. For a man could not learne any other or
[illegible] prophetes in this booke which is compact together of many and diuerse
[illegible] bookes. Wherefore [illegible] other [illegible] of the prophetes,
[illegible] doe [illegible] well enough.

[illegible] the temple [illegible] and there was seene in his temple [illegible] lightnings and voices, and earthquake, and great hail. The 19. cap.

Here now the 11. chapter well beginne and these words ought to be vnderstood [illegible] the very glorious and vnspeakable [illegible]
[illegible] opened vnto vs that this temple of God is [illegible] The example of Iesus
[illegible] of Israel, Iesus [illegible]
[illegible] of heaven and [illegible] into
[illegible] the vision. Or the Arke of the testimonie is
[illegible] of God [illegible] and kept in our Iesus Christ
[illegible] of God [illegible] and rest [illegible]
[illegible] the [illegible] of the [illegible] of the [illegible] of the house. The [illegible] The [illegible]
[illegible] the [illegible] the [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] happened [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] appeared a great wonder in heaven, a woman, clothed with the sunne and [illegible] The 12. cap.

the mone vnder her fete [illegible] with childe, [illegible] cried trauaylyng in b[illegible] and there appeared another wonder in heauē, for behol[illegible] crounes vpon his heades. [illegible]

[illegible]

And the dragon ſtode before the woman whiche was readye to be [illegible]

[illegible] to his seate. And [illegible]

[illegible]

[illegible]

[illegible]

founde any more in heauen. And the great dragon, that olde ſerpent, [illegible] [illegible] and his angels were caſt out alſo.

The power of [illegible] the holy worde of God and the ſpirite of Chriſt which we [illegible] who by interpretacion is [illegible] [illegible] the trueth of God [illegible] the holy and pure goſpel. But thus [illegible] hath alwayes had [illegible] with muche labour and [illegible] or [illegible] battell and toile, but [illegible] as our ſauiour ſhall haue his [illegible] this battell, and [illegible] [illegible] For the whiche thing we ought [illegible] to [illegible] and goodnes of God [illegible] and preſent hope and [illegible] the name. The kingdome [illegible] of God [illegible] to geue [illegible] The peace and quietnes of [illegible] to be moſt perfight [illegible] the prophetes [illegible] of the goſpel [illegible] perfight peace cannot be obteyned, but onely in heauen in the eternal quiet [illegible] of Chriſte.

The texte

And I hearde a loude voyce ſaying in heauen, now is made ſaluacion and ſtrength, and [illegible]

Thus through the ſpirite of Chriſt [illegible] preaching of [illegible]

[illegible]

[illegible] the earth, he persecuted the woman [illegible] Eye into the wilderness into her place, where she is nourished for a time, and times, and half a time from the presence of the serpent. [illegible]

Verse 16.

[illegible] Verse 17.

[illegible] and keepe the commandements of God, and have the testimony of Iesus Christ. [illegible]

[illegible]

¶ The xxiii. Chapter.

The first

[illegible]

The second

[illegible]

The third

[illegible] of the onely true living God.

[illegible] Ethnic.

[illegible] Ethnic.

[illegible] Heretick

[illegible] Schismatick.

[illegible]

The texte.

[illegible]

[illegible]

iudge

[illegible]

[illegible] Ebcccc.

[illegible]

[illegible] Kaddenus [illegible]

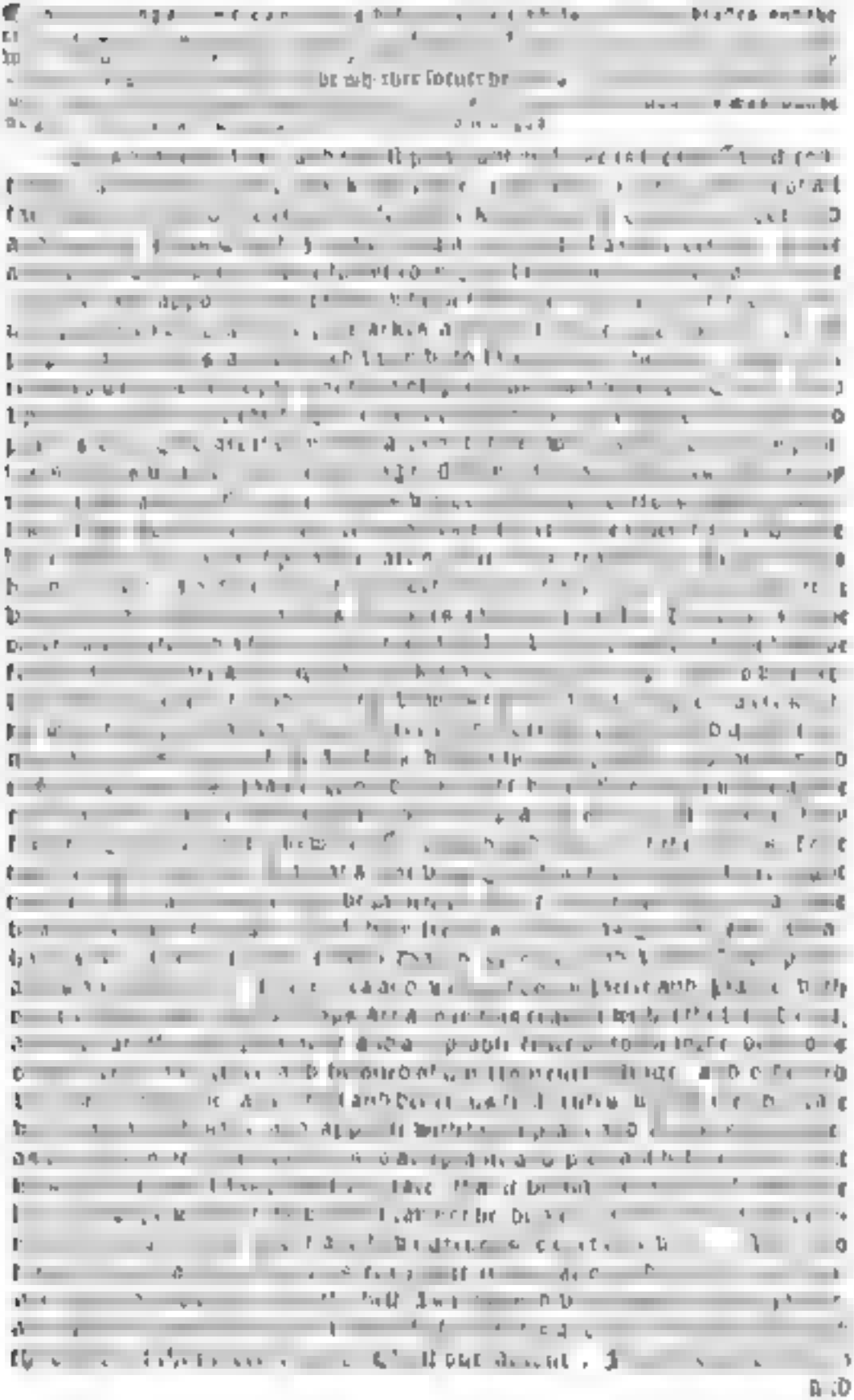
The.xiii.Chapter.

[illegible] Ebcccc

[illegible] Ebcamb

[illegible]

Theorete.



and al faultes are innocentes before God, not for the [illegible] [illegible] [illegible] [illegible] they are reputed without spot and blame before the [illegible] of God.

¶ And I sawe another angel flie in the middes of heaven havinge the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] God.

The true and faithful preachers of the holy gospell are ofte called angels [illegible] [illegible] the holy Ghost [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the wicked dragon hath [illegible] [illegible] and the [illegible] persecuteth [illegible] [illegible] with great power through his [illegible] and [illegible] [illegible] [illegible] [illegible] of God [illegible] [illegible] [illegible] of the [illegible] [illegible] the [illegible] [illegible] [illegible] the [illegible] and [illegible] thereof [illegible] [illegible] [illegible] [illegible] and that [illegible] [illegible] [illegible] [illegible] and truth to [illegible] [illegible] [illegible] [illegible] [illegible] right and pure [illegible] [illegible] [illegible] [illegible] the [illegible] of the gospel [illegible] [illegible] [illegible] [illegible] [illegible] from none but from [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] And worship him onely [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Against [illegible] [illegible] [illegible] speake with his [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] continued [illegible] [illegible] [illegible] [illegible] the manifest and open [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] That this truth [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of God [illegible] his truth and against [illegible] [illegible] [illegible] the [illegible] [illegible] al maner of wicked [illegible] [illegible] [illegible] [illegible] The holy gospel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the world to [illegible] [illegible] [illegible]

¶ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the beast and his image and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

Jesus sake.

Wocester. [illegible]

[illegible] great danger of the faith [illegible] vnder the iurisdiccion of [illegible] abho[illegible] [illegible] and [illegible] vpon before and [illegible] the worde of god whiche is the [illegible] comforte of al faith[illegible] [illegible] [illegible] [illegible] heauen [illegible] [illegible] true christians [illegible] the gospel [illegible] of God [illegible] to be [illegible] but [illegible] [illegible] that be [illegible] in the kingdom of Christ [illegible] [illegible] the good workes of [illegible] [illegible] [illegible] of god and [illegible] of Christ [illegible] faith [illegible] [illegible] acceptable vnto him.

[illegible]

[illegible] with good workes after the worde of Christ [illegible] of god [illegible] the worde of God [illegible] [illegible] of God and to [illegible] [illegible] [illegible]

[illegible]

The text

[illegible]

[illegible]

[illegible] backwarde into the [illegible]. Whiche so greuous damnacion and destruccion [illegible] by the [illegible] [illegible] [illegible] by [illegible] greate, vglome and terryble figures.

The.xv.Chapter.

[illegible] The texte.

This is another prophecie of the holy apostle S. John reueled and opened [illegible] of god that [illegible] [illegible]

[illegible]

[illegible]

[illegible]

And the churche of Chriſt coulde not be at reſt, nor coulde not quietly proſper, [illegible] was the occaſion.

¶ The.xvi.Chapter.

¶ [illegible]

The ſe[illegible]

[illegible]

This ſeaſon [illegible]

CC.C.i. The

The paraphrase upon the

[illegible]

Matthew [illegible]

[illegible]

Luche

[illegible]

[illegible] but to suppose [illegible] be determined at this time.

[illegible] Exercise.

[illegible] the

[illegible]

[illegible]

[illegible]

The.xvii.Chapter.

[illegible] Xvii.

[illegible]

I wil not [illegible] euen vnto the very inhabitours of Rome and so straight [illegible] full hastie.

¶ And the angel sayde vnto me, wherfore merueylest thou? I wil shewe the the [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] And [illegible] [illegible] **The texte.**

In thys exposicion and declaracion, good christen reader, hast thou this comfort [illegible] woman, the cursed damnable papacie shall haue an ende, not in the [illegible] But shal she haue hir peace so long as the worde of God [illegible] but to the [illegible] and confusion of the kyngdome of Christ and [illegible] the [illegible] whiche shal withstande and resiste hym, and shall [illegible] and [illegible] no more [illegible] his [illegible] [illegible] and [illegible] And as for the beast whiche beareth her, whiche is [illegible] the pope [illegible] his indulgence pardo, and excommunicacion, [illegible] and [illegible] as it is and as it is knowen [illegible] out of the [illegible] and [illegible] gospel. And [illegible] [illegible] with the [illegible] as are as good and [illegible] and he that [illegible] to [illegible] vp and to be higher and [illegible] at length he shall fal downe into euerlastinge perdicion before God and at the [illegible] whiche shal wonder thereat and [illegible] whiche are not [illegible] vnto saluacion, whiche had pleasure in [illegible] pompe, pryde [illegible] and abhominacion as be [illegible] shal wonder and meruel. I [illegible] when they shal se the papacy to be throwen downe from heauen into the damnacion and pit of hell, like as it happened vnto his father, the great dragon the deuel [illegible] The knowledge of the iudgement of God and of his trueth by the gospel, whiche teacheth [illegible] both Christ and Antichrist, is a singular welcome and a great gifte of God.

¶ [illegible] the seuen heades are seuen mountaynes on whiche the woman sitteth, they are also [illegible] [illegible] [illegible] and kynge of kynges and [illegible] [illegible] **The texte.**

This vision of the seuen hilles agreeth well vnto the seuen hilles whiche [illegible] of the whiche he hath made hir [illegible] as [illegible] heade churches. [illegible] it appeareth by the [illegible] And [illegible] But he that [illegible] and [illegible] be the [illegible] by the gospel [illegible] of these [illegible] may come be brought vnto the [illegible] and trueth of Christ that [illegible]

[illegible]

The.xviii.Chapter.

The texte

[illegible]

In this chapter mare be taken for a forge of triumphe of al faith[illegible]

[illegible]

[illegible] the wicked.

[illegible]

[illegible]

[illegible] the iuste.

[illegible]

The paraphrase upon the

[illegible]

The texte.

[illegible]

[illegible]

The texte

[illegible]

Thus

Thus doth the lorde God shewe and auenge him selfe of all violent and [illegible] pride & presumpcion of them which perswade them selues that there is no God but [illegible] that he hath no care of those thinges that are vpon earth. Wheras it is euident and manifest out of gods worde [illegible] of the proude and [illegible] kingdome [illegible] knowen [illegible] would haue [illegible] together [illegible] after the will of god nor after the right rule and [illegible] of gods [illegible] that thinge that [illegible] required as he ought to haue [illegible] euident vnto all [illegible] desired [illegible] to haue great power and dominion [illegible] onely for honour and [illegible] the worlde [illegible] to further [illegible] after [illegible] of God and [illegible] vpon earth [illegible] but also in [illegible] and [illegible] and knowledge of the [illegible] for the righteous iudgement [illegible] the worlde.

¶ And [illegible] I [illegible] a great [illegible] **The texte.** [illegible]

[illegible] I [illegible] of the kingdome of [illegible] to passe. [illegible] proude [illegible] and [illegible] vnto all [illegible] of the spiritualtie [illegible] of the temporaltie. [illegible] and ouerthrowe the [illegible] of the [illegible] power and [illegible] fall [illegible] and [illegible] they haue [illegible] ministers of god, [illegible] ought to haue done and [illegible] as [illegible] onely for [illegible] this [illegible] of people [illegible] pleasures and [illegible] of [illegible]

[illegible]

The.vix.Chapter.

The text

[illegible]

[illegible] If a man must be to ap what doth the punishment of the wicked [illegible]

[illegible]

[illegible]

ties and of the whole heauenly felowſhyp and of all them which [illegible] from the beginning haue pleaſed the lord God [illegible] our hope and [illegible]. All the names and the [illegible] lord reuerence and [illegible] the holy and laudable [illegible] do bere [illegible] the holy ſcripture [illegible] the capacitie of men [illegible] as may be beſt vnderſtande and perceiued of vs. Amen is as much as that God is the trueth & faythful in kepyng of all his promiſes and wordes. And here muſt we learne that we [illegible] ſhould not [illegible] as princes and rulers [illegible] much as they [illegible] but as the ſeruauntes of God and all [illegible] by [illegible] and [illegible] but onely of the grace and election of God. And [illegible] as Abraham [illegible] Iſaac and Joſeph [illegible] but [illegible] of God [illegible]

The text. [illegible]

[illegible] the [illegible] of the [illegible] which [illegible] the [illegible] of the [illegible] and [illegible] as [illegible] and [illegible] the [illegible] of God [illegible] grace and mercie [illegible] Chriſt [illegible] the [illegible] church which [illegible] the [illegible] ſhall be [illegible] and [illegible] the grace of Chriſt and [illegible] which [illegible] of all the vertues and goodnes which can be [illegible]. [illegible] vpper of the [illegible] of Chriſt wherwith [illegible] which [illegible] God [illegible] the [illegible] of God [illegible] of the aungel which ſpake vnto him [illegible] good worth. [illegible] God [illegible] and [illegible]

[illegible]

The text.

[illegible]

The text.

[illegible]

[illegible]

¶ Thirtie Chapter

[illegible] Because the people knowing, yet [illegible] that he must be loose for a litell season

[illegible] the

the moste faythfull. That when the ende [illegible] and goeth backewarde. And the [illegible] and [illegible] of man [illegible] that [illegible] have power [illegible] that he [illegible] the people [illegible] and [illegible] power and [illegible] agaynst [illegible] is [illegible] and [illegible] of true fayth in this worlde.

The texte. ¶ And I sawe seates, and they sate upon them, and iudgement was geuen unto them [illegible] but they shalbe the priestes of God and of Christ, and shal reigne with him a thousande yeres.

The seates to iudge Sathan and his companye are appoynted of Christ unto the holy apostles, and unto other elect [illegible] which were beheaded [illegible] the [illegible] which would not [illegible] goddes nor would not worship the beast [illegible] honour [illegible] but [illegible] the holy spirite and to the true doctrine and religion of the [illegible] in the kyngdome of Christ [illegible] counsel of Sathan and [illegible] of their [illegible] damnable errours [illegible] open and manifest unto the [illegible] the gospel. And [illegible] their condemnacion beyng openly and [illegible] knowen and their goddes [illegible] from the [illegible] tyll a thousande yeares be past. [illegible] and honour [illegible] by Christ [illegible] a great honour and [illegible] not onely [illegible] but also upon earth in the kyngdome of Christ which he hath upon earth [illegible] the congregacion of the [illegible]. And they are happy and [illegible] in the heavenly companye and [illegible] the [illegible] of the [illegible] upon earth [illegible] the most acceptable and [illegible] priestes [illegible] And [illegible] together with Christ unto the ende of the worlde [illegible] of the [illegible] iudgement, and in the [illegible] last and eternal [illegible] of the wicked and damned [illegible].

The texte. ¶ And when the thousande yeares are expired [illegible] deuill that [illegible] the false prophet shalbe tormented daye and nyght [illegible]

A lytle tyme before the last daye shal Sathan obteyne power agayne tyll the ende of the worlde, and [illegible] in the whole worlde [illegible]. And he shal [illegible] the Prophetes do [illegible] speake. And they are the greate and [illegible]

of

[illegible]

[illegible]

[illegible]

[illegible]

The paraphrase upon the

[illegible]

[illegible] wherunto God of his mercy will helpe and bring vs.

¶ The xxi. Chapter.

[illegible] Ebel. xxi.

[illegible] a new heaven, cap [illegible]

[illegible] rather breue the worde of [illegible]

[illegible] Fall. [illegible]

moſt comfortable and moſte bliſſefull [illegible]

[illegible]

The teares.

[illegible]

Howe and what this bliſſe ſhal be, can no man expreſſe. But what [illegible] ſhal there [illegible] For there ſhal be no maner of aduerſitie [illegible] happen vnto any man. There [illegible] no maner [illegible] of the body, nor of the ſoule, no maner of [illegible] of complexions, no bodyly [illegible] affliction

affliccion, no dreade nor feare of death, no heuy nor greuous temptaciō, no lacke of any thing, no mischauuce, no weeping, nor wayling, nor payne, smart nor impediment. For in the state of blisse and saluacion, is no thought nor sorowe to be taken for any of these thinges. For the first and originall occasion of all these miseries (the synne of Adam and Eue for whose sake the worlde was created,) is altogether past, and vtterly ceased, ended and finished together with death and the deuyll, thorowe the rightuousnes of oure sauioure Christ. Thorowe the whiche rightuousnes all mankynde, so many as are faithfull, is reconciled vnto God for euermore. Thus hath Christ sittyng vpon the stoole of his kyngdom and glorye, ordeyned all thinges newe. This must be stedfastlye confessed and beleued of all faithfull christians, as an infallible truth, & therfore it is gods commaundement that it shoulde be wrytten for an euerlasting remembraunce, for an holsome doctrine and consolacion, that all men should beleue the truth, and so beleuyng obtayne blisse and saluacion. For this is the ende of all thinges, the blisse and saluacion of mankynde in God, whiche wyll declare and distribute his glorye, mercye and louyng kyndnes, vnto them whiche he hath chosen from euerlasting vnto his honour and glorye: whiche is the beginnyng and ende of all thinges that are, euer were, or euer shal be. Vnto all them which in this vale of mysery dyd thirst after rightuousnes and after the glory of god, vnto them wyll the grace and fauorable mercye of God geue the liuing well and fountayne of all goodnes, and the eternal springyng floode of refresshment vnto saluacion, and to perpetuall ioy and felicite in God. But these gifts and rewardes must be obtayned with muche labour and trauell, yet not properly as desert or merite for suche great euerlastynge rewarde, the hyghest goodnes and felicite, can not be purchased with any labour or trauell of man, but it must be obtayned and inherited of and by the free grace and mercye of God. Vnto them all, whiche shall be thus eternally blessed, shall Christ the spouse & bryde groome of the churche, be their Iesus and sauiour, and also their God, and their perfyte satisfaction, in suche maner and wyse, that they shall be as his deare children and louyng sonnes, and he (Christ) shall be their father, brother, God and their euerlastynge kyng and captayne.

¶ But the fearfull and vnbeleuyng, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all sorts that haue their part in the lake which burneth with fyre and brimstone, whyche is the seconde death. Apo. xx. ii.

Here folowetha now also the contrary part, what Christ the iudge shall ordeine and make with them, whiche in this worlde were fearfull and cruell vnto all godly, humble, and lowly men: birbe haue hurte and noyed all men: whiche neuer woulde credite nor beleue the holy gospell, the holy scripture, the euerlastynge worde of God: whiche haue handled and dealte abhominably against al kynde and nature and against al loue: which ruen against their natural kynd, of very set purpose haue bene murtherers, and shedders of innocent bloude: whiche haue defiled and stayned the naturall state ordeyned of God, with filthy vncleanesses. And haue practised sorcery and witchcrafte, contrarye to ꝯ honour and lawe of god, not without makinge some bande or couenaunt with the wicked spirite the arche enemy of God, whome they haue serued, and obeyed his pleasure and commaundement in setting vp of chapels and altares, in seruing, honouring,

honouring, worshippinge, praying vnto, and callynge vpon false goddes (vnder the name of saincte) whome they haue sought farre and nere, to make theire oblacions vnto them, against whom the holy prophetes haue alwaies cried out, against the false teachers, false prophetes, and false apostles. Theirs and all other lyars and wicked doers part shall be in eternall damnacio, where nothing is but sorowe, angwishe weping and wayling, heuines, hysterse despaire with euerlasting contempt and hatred of God. All whiche is the seconde death, vnto the whiche men doe come thorowe these forenamed synnes and blasphemies cõmitted in the world without repentance or amendment. For the first death is the corporall death of the bodye layd vpon all men of almightye God by reason of synne.

The text. ¶ And there came vnto me one of the seuen Angels which had ye seuen vyalles full of the seuen laste plagues and talked with me, saynge come hither, I wyll shewe thee the bryde the lambes wyfe. And he caried me awaie in the spirite to a great and an hye mountaine, and he shewed me the great citie holy Jerusalem, descending out of heauen from God hauinge the brightnes of God. And her shynyng was like vnto a stone most pretious, euen lyke a Jasper, clere as Christall, and had walles great and hye, and had twelue gates and at the gates twelue Angels, and names wryten, whiche are the names of the twelue tribes of Israelle. On the East parte thre gates, and on the Northe thre gates, and towardes the Southe thre gates, and from the west thre gates, and the wall of the citie had twelue foundacions, and in them the twelue names of the lambes xii. apostles.

Christ is the angell of the great councell, whiche thorowe his angels that serue him worketh and bringeth to passe the ordinances of God with punyshmentes and plages of the wicked and vnkaithfull, whiche doe hynder and let his ordinances. The reward doethe he pay him selfe. For he him selfe is the reward and the crowne of the blessed. This Christ our lorde and sauiour talketh here with John his beloued, and of a speciall trust and loue towardes him, he sheweth him his spouse and wyfe, and nameth her the lambes wyfe, but it is the christen churche, the felowship of all saintes and holy electe. This christen churche is in ii. maner of states. In the first state she is vnfaitant euer striuynge and fightyng, euer in warrefare, assaulted with much trouble and vexacion, sorowfull, vnperfyte, and euer waryng and increasynge. And in the other state she is triumphant, victorious, euer triumphynge, quiet, free, without care or sorowe for any vexacion perfyte, heauenly, blessed and euerlasting. Of bothe these states for certen fewe properties the earthly Jerusalem the citie of the Jewes is set for a figure, comparison, example and counterpane. Whiche Jerusalem of the Jewes, lyeth vpon an hyll, hath xii. gates and great hygh walles, and lyeth on hyghe towarde the whole lande rounde about on euery behalfe. Of the whiche they that wyll knowe more, maye reade Josephus which writeth largely thereof. Nowe here speaketh Christ of the spiritualll Jerusalem in her double state. It lyeth also hyghe for as muche as it is highly endowed vp gods grace and glorious giftes, for whose sake almightie God sent his onely begotten sunne vpon earth to clense and to make her pure, to bylde her, to bewtifie and to garnyshe her, and to make her glorious, euen for an euerlastynge kingdome, and for a deare beloued spouse for him selfe. This citie is great, for it reacheth vnto all the endes and coastes of the worlde, and it is also holy, for it is sanctified with the holy and blessed presence of Christ, vp his precious heartte bloode, which was shedde in the highest loue and obedience towarde god

and

In this place, first after the speakynge of Christ, and againe after the speakynge of the holy bryde, and of the christen churche, maye the holy Apostle S. John speake these wordes in his owne parson, as he dyd in the begynnynge of the booke, to warne and exhorte al men there by, ꝯ no man adde any thing unto this booke (as a new vision) no more than to any other booke of holy scripture, nor take any thing there from, as thoughe any thing might be misunderstande therin, and so refused as unholy and not good. For God wyll not suffer any suche thing to be unpunysshed nor unauenged: this is the very intent & meanyng of these wordes. And therfore such men doe amysse and synne very greatly, whiche doe refuse this whole booke, as thoughe it were not autentical, where as it is eudent ꝯ it hath bene alwayes songe and readde in ꝯ holy churche from the begynnynge to the ende. Now are those bookes called Apocripha, and unautenticall, whiche men might well readde out of the churche priuately by them selues, but not in the churche and congregacion. Nor it is not lawfull to confirme and maintayne any manner of doctrine, concerninge oue faithe and religion by the autrorite of any suche unautenticall bookes, except it were in all poinces conformable unto other holy scriptures. And now that, that folowerh here after, where as he sayeth, he which testifieth these thinges, saieth. &c. These wordes maye be referred unto that, that goeth before, where Christ speaketh of the callynge of the bryde. Euen the same Christe sayeth here at the last ende againe: yea I come without doubte, take no thought nor thinke it not long, the tyme is not long unto me, whiche am that I am, Amen, that is to saye, without any doubt. After this dothe holy S. John conclude and ende this booke after the maner of the apostles, desiring earnestly the comminge of the kyngdome of Christ, very quickely, as all faithfull Christians doe. The grace of our Lorde Jesus Christ be with all faithfull electe Christians whiche shall be untyll the ende of the worlde, and specially with them whiche readde this booke with faithe and an holy Christen desyre and myndе.

Amen.

1565

The ende of the Reuelacion of S. John thus brefely expounded by the seruaunt of Christ Leo Jude, a minister in the churche of Tigury and, translated out of the high Duche by Edmonde Allen.